

# The Living CHURCH



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July 16, 1961

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Ronald V. Perrin

Niobrara: Devotion and worship and the Christian will to give [page 8].

## The Glory and the Dust [p. 8]



## Pre-Convention reading from *Seabury*

### STRUGGLE FOR FREEDOM

The Philippine  
Independent Church

Lewis Bliss Whittemore, retired  
Bishop of Western Michigan

The question of the entrance of the Philippine Independent Church into the Anglican Communion (termed "the most exciting thing happening in Christendom today") will be acted upon at the General Convention this year. This volume is essential reading for those attending or following the convention. In it, a distinguished bishop tells of the background for the Philippine Church's turn-of-the-century break with Rome, and how it became the largest non-Roman Christian Church in Asia. \$5.50

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## Personal Influence

The goal of education is to *change* the pupil. Various schools of educational theory and emphasis will have differing ways of trying to accomplish the change — whether by assisting growth, or by equipping with information — but all teachers hope that through their efforts every pupil who has been in their classes will have been improved, changed for the better, for life. We want to influence our children to be all that they can be, more than they are.

If teachers are to influence their pupils, what are some of the known ways by which the human relations of the classroom may be made more profitable? Everyone would admit that the beloved, trusted teacher accomplishes more because he secures better response, more vital participation, more self-giving — in short, more learning. Yet some of us, called to be teachers, are by nature rather stiff, not really friendly, a little fearful and resistant of human contacts. This may cause us to prepare our lessons better (anxious lest we fail) or to be more strict, picturing the orderly, obedient class as the necessary setting for teaching. Such teaching will accomplish a great deal, for it will be earnest and thorough. But will it actually change very much the lives of the boys and girls?

#### The Popular Teacher

Some junior high students, asked to define what makes a popular teacher, said: "Is friendly, easy to talk with, makes us feel comfortable." "Understands our point of view." "Is cheerful, not a 'sourpuss'." "Is strict, helps us get things done." "Has a sense of humor." The popular teacher, no matter how you define it, is the one who is really trying to understand and love and help every pupil. Everyone likes to be liked; we all respond to affection. But teachers are often the noble souls who set love's circuit going.

#### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

#### July

16. Church of St. John the Evangelist, Boston, Mass.; Church of the Holy Family, Brooklyn, N. Y.
17. St. Mary's-in-the-Field, Valhalla, N. Y.
18. St. Dunstan's, Mineola, Texas
19. — — —
20. Grace, Ridgeway, Pa.
21. St. Margaret's Convent, South Duxbury, Mass.
22. All Saints' Church of the Valley, Opportunity, Wash.

The teacher has been called the salesman for the Faith, but this figure may be deceptive if we think of the commercial salesman, whose function is to induce people to make decisions for his advantage. The salesman must crash through, make the contact, break down resistance, get the orders — for his product. But, allowing for the vastly different motive of the teacher of religion, the same problems and techniques of human relations apply. There are certain skills in dealing with people which may be defined, practiced, and proven useful.

Dale Carnegie's ever-popular book, *How To Win Friends and Influence People*, although designed primarily to enhance the salesman's art, is still rich in warm human wisdom. I have taken this book to a teachers' meeting, and used it as the basis for a workshop in human engineering. Let's see if we can apply a few points.

#### Ways to Influence

If we are to influence people, we must first make people like, and then trust us, says Carnegie. Here are some of his ways, adapted to our special field of teaching religion:

(1) Become genuinely interested in all your pupils. This involves so much — remembering all the information you have about their families, interests, and difficulties. It means showing that you care, in times of personal conversation.

(2) Smile — frequently, and *at individuals*. Some of you, by temperament more intense, or thinking of the sterner duty of teaching, will be apt to scoff at this. Note that it does not recommend merely the fixed smile, but the personal glance of warmth.

(3) Speak each child's name fully, warmly, whenever you call on him, or answer him. A child's name is to him the sweetest sound in the language, as it is for every one of us, all through life.

(4) Don't do all the talking. Telling isn't teaching, and listening to a monologue isn't learning — very much. Encourage children, especially the quiet ones, to talk, to build up ideas themselves. It's pleasant, it's necessary, if they are to become part of our living religion.

(5) Be alert to clues to their interests. Start from where they are, and steer them gently toward acquaintance with Christian truths.

(6) Make every single person feel important. Never scorn or belittle anyone. Give every opportunity for the experience of success — in discussion, in acting, in hand work. Praise as much and as often as you legitimately can.

It is really quite simple: This is love in action, among the brethren. That is why we can say that *teaching changes you*.



# The Living Church

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and the Thought of the Episcopal Church.

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## SPECIAL FEATURE

The Niobrara Convocation **Bill Andrews** 8

## THINGS TO COME

### July

- 16. Seventh Sunday after Trinity
- 23. Eighth Sunday after Trinity
- 25. St. James
- 30. Ninth Sunday after Trinity

### August

- 6. Tenth Sunday after Trinity
- 13. Eleventh Sunday after Trinity
- 20. Twelfth Sunday after Trinity
- 24. St. Bartholomew
- 27. Thirteenth Sunday after Trinity

### September

- 3. Fourteenth Sunday after Trinity
- 10. Fifteenth Sunday after Trinity

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

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July 16, 1961

## LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

### Letter of Transfer

Regarding Fr. Hoffman's article [L.C., June 25th], the difficulty with the "transfer system" is not in the work it entails, but the fact that transfers often have nothing to do with the definition of a person's communicant status.

Clergy often write requests for transfer of persons who were either inactive in the former parish or have been away so long that no attestation as to their communicant status can or should be made by the priest of the former parish.

For a lay person or a priest to ask for a transfer after an absence of years is to impose a burden on the rector of the former parish; he may have no record of the person (in the diocese of Chicago, canons state that names need not be kept after two years of lapse or other absence). The person may have delayed so long in seeking transfer that the priest will be unable to know if the person has kept up his communicant status.

Many of the laity and clergy unfortunately misinterpret "communicant" as anyone who was once confirmed, instead of one who regularly communicates. The transfer system has thus degenerated into mere "proof of Confirmation." Fr. Hoffman's suggestion that proof of Confirmation be the means of transfer would tell nothing of the person's communicant status.

Before asking for transfer, a priest or layman ought to ascertain how long it has been since the person was active in the former parish. The general canons do not define in detail what constitutes a communicant, but by any definition a communicant is one who is and has been communicating regularly and frequently.

(REV.) ROBERTS E. EHRGOTT  
St. John's Church

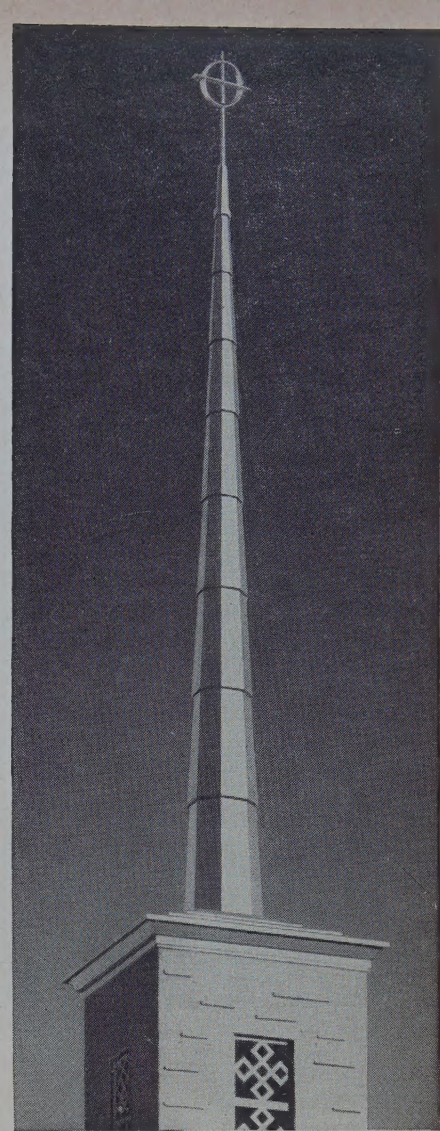
Mount Prospect, Ill.

The article, "Letter of Transfer" [L.C., June 25th], has opened a wound that I had salved over for many years. By all means (illegal, if necessary) let's do away with the letter of transfer. And here's a suggested substitute.

Give every confirmand a kind of "dog tag" stamped with his name, the name of the church where confirmed, and the date of Confirmation. Register these dog tags at diocesan headquarters in a permanent record. Episcopalians coming into a new parish would show their dog tag (or wallet card), and give their address and phone number which would be entered in a card file for parish use. When an Episcopalian leaves a parish, the secretary or priest merely removes the file card and transfers it to file 13.

As to what we should do about Episcopalians who are too careless to announce themselves to the new church, just leave them to God. No one else can do anything

*Continued on page 12*



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your Church complete . . .  
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This 55 ft. aluminum spire stands as an invitation to worship at Holy Trinity Episcopal Church in Lincoln, Nebraska. Overly church spires are crafted to meet your budget, using prefabrication techniques to keep costs low. A permanent memorial for your church, Overly spires are maintenance-free. Write for more information and a copy of our booklet on fund raising for church spires and our history of church spires.

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# The Living Church

Seventh Sunday after Trinity  
July 16, 1961

**For 82 Years:**

**A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.**



Dr. Ramsey takes the oath of office: Canterbury No. 100.

RNS

## RACE RELATIONS

### "Proud of His Spirit"

The Rev. Grant H. Muse, Jr., vicar of the Church of the Good Shepherd, Berkeley, Calif., who is imprisoned in Parchman State Penitentiary, near Cleveland, Miss. [L.C., July 9th], has, on the instructions of the warden of the institution, been provided with bread and wine for the celebration of the Holy Communion, along with a copy of the Book of Common Prayer. Before the warden acted, Fr. Muse had been supplied only with a Gideon Bible.

Fr. Muse, who started his trip with the permission of Bishop Pike of California, was arrested in Jackson, Miss., on June 20th, as part of a group of "Freedom Riders" testing southern segregation laws. Along with the others, he was sentenced to four months' imprisonment and fined \$200. Because of crowded conditions at the local jail, he and his fellow prisoners were soon transferred to the state penal institution.

In a statement to THE LIVING CHURCH, Bishop Pike said:

"While I am not sure, now that a sufficient number of 'test cases' have been staged to procure a reaffirmation of the Supreme Court's earlier decision for integration of interstate transportation facilities, further

'freedom rides' (short of a mass arrival which would burst the jails and penitentiaries) are particularly fruitful; yet the answer to this question is a matter of individual mind and conscience. Therefore, since Fr. Muse, as a priest exercising his prophetic role, felt impelled by his conscience to join the East Bay Freedom Riders, he went with my blessings. I have been proud, too, of . . . his spirit throughout."

Contrary to earlier reports, Fr. Muse is not a member of the Congress of Racial Equality, but is in sympathy with what CORE is trying to do in opening public facilities to all people, without reference to race. He has said that he feels the "freedom rides" will speed up the process of desegregation.

The congregation of the Church of the Good Shepherd, of which Fr. Muse is the vicar, includes Negroes and Latin Americans. Services in Spanish were to have been started in the parish on July 2d.

## ENGLAND

### In Augustine's Chair

The 100th Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, was enthroned at Canterbury Cathedral on June 27th. Nearly 1,000 robed clergy were in the choir of the great church, and more than 4,000 invited people

formed the congregation.

Dr. Ramsey, wearing a cope and mitre of cloth-of-gold with rose silk trimming, was welcomed amid trumpet fanfares by the Very Rev. Hewlett Johnson, dean of Canterbury Cathedral, and members of the cathedral chapter. The new Archbishop of Canterbury was enthroned twice — first in the archiepiscopal throne in the choir of the church, and then in the marble chair of St. Augustine, which has been used at every such enthronement since 1205. At the conclusion of the second enthronement, a Te Deum, composed for the occasion by Dr. Sidney Campbell, organist of the cathedral, was sung.

Representatives of Anglican, Orthodox, and Protestant Churches throughout the world attended the ceremonies.

In his sermon, Dr. Ramsey spoke of the unity which the Church must seek. First, he said, Church of England members must be sure where they themselves stand. He said that Churchmen are members of a reformed and scriptural Church, and that they also rejoice in their Catholic continuity, of which the enthronement was a vivid symbol.

"Help one another, serve one another," Dr. Ramsey told Churchmen, "for the times are urgent and the days are evil. . . . Help one another, serve one another, as

Dr. Ramsey in the chair of St. Augustine  
Seat for Archbishops since the 13th century.

RNS





from this hundredth ceremony at St. Augustine's throne there goes a band of those whose heart God has touched."

After the service the Archbishop blessed the city, diocese, and Province of Canterbury, after which bells pealed from the cathedral tower and from the spires of many churches. [D.M.]

## SOUTH AFRICA

### Pictorial Offense

It is reported that the Rev. Canon James Calata of St. James' Mission, Cra-dock, South Africa, has been arrested. This is the second time Canon Calata has been under arrest — in 1956 he was arrested for treason, along with many others. The canon, an African, was released after preliminary examination.

Canon Calata's alleged offense is that he has on the walls of his home two pictures, one showing him as president and secretary-general of the African National Congress (now banned) and the other showing him as part of an ANC deputa-tion.

The canon held office in the ANC un-til 1949, and was a member until 1956. He says he didn't think to take the pic-tures down. [D.M.]

## SOUTH DAKOTA

### Roving the Prairies

A British Land Rover, the gift of Massachusetts lay people, is in service for the missionary district of South Da-kota.

The project of obtaining the Land Rover (which is somewhat similar to the American Jeep) was undertaken by Dr. and Mrs. Henry F. Allen of Boston, and they were supported by people all over the diocese of Massachusetts, who con-tributed the money for the vehicle, and also loaded it with books, crosses for Niobrara deanery chapels, and other

gifts. Mrs. Allen drove the vehicle to South Dakota, accompanied by her daughter and two friends of high school age.

The Ven. Vine V. Deloria, archdeacon of the Niobrara deanery, is reported to be enthusiastic about the Land Rover's performance. Recently, at a special dedi-cation service at St. Peter's Chapel on the Crow Creek mission, the Rover carried members of the congregation to the chap-el, which was nearly isolated by spring rains, and pushed many a Churchman's bogged-down car through the mire.

The Rover will be at work this summer at the Yankton mission, where it will provide transportation for the Summer Service College Work Camp. The Rev. Webster Two Hawk, priest-in-charge of the Yankton mission, and the Rev. Jere Berger, chaplain at the University of Massachusetts and associate at Grace Church, Amherst, Mass., will work to-gether on the project.

## LAYMEN

### Administrative Conference

About 15 business administrators of Episcopal parishes are expected to be among the members of the National As-sociation of Church Business Adminis-trators at the association's conference in Tulsa, Okla., scheduled to be held July 17th through 21st.

Bishop Powell of Oklahoma will wel-come the group to the city and the di-ocese, and the Rev. Curtis W. V. Junker, rector of Trinity Church, Tulsa, is to deliver a major address to the group.

The interdenominational group will devote time to considering such subjects as "construction and first mortgage loans for churches," "wills, trusts, and estates," "promotion and public relations," "de-velopment of policy regarding budget control acceptable to all department heads," "food service," and "methods of collecting pledges."

## RELIGIOUS ORDERS

### New Chapel at Newburgh

Bishop Donegan of New York recently consecrated the new chapel at the Con-vent of St. Helena at Newburgh, N. Y.

The Rev. Lincoln A. Taylor, superior of the Order of the Holy Cross and the Order of St. Helena, celebrated the pon-tifical solemn high Mass.

The bishop, with two acolytes, led a procession around the outside of the building, and members of the Order of



Newburgh Evening News  
Bishop Donegan at the convent  
Ashes for the floor, oil for the walls.

St. Helena sang a hymn and a litany in-side, while two intersecting lines of ashes were laid on the floor. Later, dur-ing the singing of the Benedictus, Bishop Donegan traced the letters of the Greek and Latin alphabets in the ashes with his staff.

The bishop sprinkled the walls with blessed water, and anointed them with oil.

## CHURCH AND LAW

### Decisions are Final

The U.S. Internal Revenue Service has announced that, effective immediately, ministers of religion, members of reli-gious orders, and Christian Science prac-

### The Living Church Development Program

During the next two or three months contribu-tions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged .....	\$6,431.10
Receipts Nos. 3149-3158, June 28-30 .....	227.50
	\$6,658.60

Contributions from readers are acknowledged by individual receipts and are recognized as legiti-mate charitable deductions on federal income tax returns.



From left, Bishop Corrigan of the Home Department, Lindley Franklin, Jr., National Council treasurer, Presiding Bishop Lichtenberger, and Mrs. Allen: Out of the east



tioners will no longer be permitted to withdraw a waiver certificate, once it is filed, declaring exemption to participation in the Social Security system and payment of the levy.

In a few cases, where a member of the clergy changed his mind about participating in Social Security after filing a waiver, its withdrawal was permitted, if the request was made in writing prior to the due date for filing his tax return.

Congress passed legislation last year giving clergymen one more chance to elect Social Security coverage. However, in doing so, they must pay the tax for the year preceding the one in which the waiver is filed, as a penalty for late election. [RNS]

## NORTH CAROLINA

### Three for Outside

The business manager and wardens of Emmanuel Church, Southern Pines, N. C., in checking over the progress of the parish, discovered that members of the parish of 325 communicants have, in less than three years, contributed half a million dollars to the diocese of North Carolina and to overseas missions. This included a recent \$200,000 grant for the further education and training of men already in the ministry.

Since 1956 the parish has stressed the idea of a 5% tithe. In the past three years the church has spent three dollars outside the parish for every dollar spent locally. In a recent campaign for the construction of a diocesan home for the aging, the parish led the diocese in per capita giving. This spring, Emmanuel Church "adopted" a priest in the missionary district of Alaska.

In the past five years the local expenses of the parish have more than doubled, the church and parish house have been remodeled, a new parish house has been added, and new facilities have been provided for the Episcopal day school associated with the parish.

## COMMUNICATIONS

### Stunning Contradiction

"At all costs, the Church's actions must no longer be allowed directly and stunningly to contradict its words of salvation," said the Rev. Malcolm Boyd, newly appointed Episcopal chaplain at Wayne State University, Detroit [L.C., July 2d], to the fifth annual Communications Conference at Emory University in Atlanta, Ga.

He added, "If such a situation should continue, in regard to the racial problem, the Church will be preaching in unmistakable terms the bankruptcy of its present strategies with a terrible dryness of spirit."

Fr. Boyd's visit to Atlanta marked his second invitation to speak at a southern university after scheduled talks at Lou-

isiana State University and Mississippi Southern College were cancelled in 1959. Fr. Boyd had expressed opposition to racial segregation.

In his address at Emory University, Fr. Boyd appealed to southern Christians to avoid a provincial outlook on the racial problem by relating it exclusively to Negro-white relations. He cited the plight of the American Indian and citizens of Oriental extraction, and made reference to the cultural problem of the Spanish American.

He told the conferees:

"Evangelism which is concerned with the love of souls rather than mere conversion statistics is mandatory if the Church is to meet successfully the revolutionary situation in which it finds itself . . . Christians must be trained, above everything else, to develop a mature and corporate Christian style of life in order to reflect the love ethic in everyday concerns ranging from sexual morality and business ethics to social and political attitudes. . . ."

## SCOTLAND

### Limner's Portrait

by the Rev. THOMAS VEITCH

The Rt. Rev. Kenneth C. H. Warner, Bishop of Edinburgh, Scotland, since 1947, has been presented with his portrait on the occasion of his retirement.

The portrait, which is the work of Stanley Cursiter, the Queen's Limner for Scotland, was presented by Neil MacVicar, chancellor of the diocese, at a meeting presided over by the Very Rev.



Bishop Hallock of Milwaukee and film star Almut Eggert chat during the recent Milwaukee premiere of the film, "Question 7." The film, which was produced by Louis de Rochemont Associates for Lutheran Film Associates, depicts life behind the Iron Curtain. It has won a number of awards, and has been commended by the General Board of the National Council of Churches.

David B. Porter, dean of Edinburgh.

Bishop Warner plans to visit the United States, Canada, Australia, and Singapore.

## Milestones

The Most Rev. John Charles Halland How, Bishop of Glasgow and Galloway, Scotland, from 1938 until 1952, died recently at the age of 79. Archbishop How was the Scottish Primate for the last six years of his episcopacy; before his consecration he had already turned down a bishopric and an archbishopric.

## IRON CURTAIN FILINGS

### Unfortunate Loyalty

*Zolnierz Wolnosci*, organ of the Polish armed forces, complained that "the ideological training of soldiers is being threatened by their adherence to religious beliefs."

It said "the vast majority of soldiers and officers still attend church and christen their children in church."

The paper added that "urgent measures and intensified atheistic propaganda" among the troops is necessary to "remedy the situation." [RNS]

## COLLEGE WORK

### Chaplaincy Continues

A faculty committee of the University of Pennsylvania, deciding that the university should continue to have a chaplain, has selected the Rev. Stanley E. Johnson, 32-year-old Episcopal chaplain at Vanderbilt University, Nashville, Tenn., for the post.

He will replace the Rev. Dr. Edward G. Harris, who will become dean of the Philadelphia Divinity School in September.

At the time of Chaplain Harris' resignation, the university's undergraduate council adopted a resolution terming the chaplaincy and regular chapel services unnecessary because of the nonsectarian character of the university.

The faculty committee named by President Gaylord P. Harnwell to consider the question decided that a chaplain of faculty rank was needed, not only to conduct chapel services, but as a religious counsellor and coordinator of religious programs.

Chaplain-elect Johnson was graduated from Princeton University and the Philadelphia Divinity School. He has been at Vanderbilt University since 1957.

## EDUCATION

### Blind Linguist

A blind Episcopal lay reader and linguist who plans to be a priest will go to Russia this summer in an exchange group organized by Ecumenical Voluntary Serv-



Robert E. LaGrone, 29, a member of St. John's Church, Norman, Okla., is a delegate through the summer service program of the National Council's Division of College Work. A graduate of the University of Oklahoma, he is now studying instantaneous machine translation of Russian at Georgetown University in Washington, D. C., as one of 15 persons chosen by the government for this training.

Mr. LaGrone expects to spend 40 days in Russia, and visit Poland and Balkan countries with the advanced and graduate students participating in the exchange program.

Two other Episcopalians are the leaders: Dr. and Mrs. Michael Biloz of Stephens College at Columbia, Mo., where Dr. Biloz (who speaks Russian and Ukrainian) teaches.

Mr. LaGrone attended the Oklahoma School for the Blind and Central High School, Muskogee, Okla., and went on scholarship to the University of Oklahoma, where he received his degree in 1960. He became fluent in Spanish, studied history intensively, and was active in campus clubs, particularly in international groups. As a licensed amateur radio operator, he enjoyed "tuning in" on any part of the world. He studied organ and piano during high school, giving a graduation recital in both. He earned money as a piano tuner-technician, between high school and university.

In 1959 he became an Episcopalian, and has decided to become a priest, after completing his present language study.

#### WASHINGTON

### Cathedral Artist Dies

Lawrence B. Saint, creator of the north rose window in the Washington Cathedral, died on June 15th at the age of 76.

Besides the north rose, or "Last Judgment" window, Mr. Saint designed and executed the "miracle" windows in St. John's Chapel and the "parable" windows in St. Mary's Chapel at the cathedral.

After doing the work for the cathedral, Mr. Saint discontinued his work with stained glass and devoted his time to painting murals and easel pictures for churches and schools.

#### AUSTRALIA

### Bush Brothers Nearly Broke

Bishop Shevill of North Queensland, Australia, has appealed to Australian Churchpeople for funds for the missionaries who are "working in the toughest area God ever left untrampled" on stipends of less than three dollars a week.

Bishop Shevill said at a meeting of the synod of his diocese that the mission-

*Continued on page 11*

## Report of the Joint Commission on Approaches to Unity

*(Continued from last week)*

# Philippine Independent Church

## Part II: Today



The consecration of its bishops by those of the Protestant Episcopal Church removed one barrier to formal recognition of the *Iglesia Filipina* by Anglican or other non-Roman episcopal Churches. Furthermore, at the time of the consecrations it was evident that another barrier had long since disappeared. No trace of the unorthodox doctrine which had once influenced some of the Filipino leaders appeared in the official Declaration of the Faith and Articles of Religion which, in 1947, were authorized by the governing bodies and published with the Constitution and Canons for the government of the *Iglesia Filipina Independiente*. The Declaration plainly affirms the adherence of the Church to the Faith of the Apostles' and Nicene Creeds, and in Article 17 of the Articles it is asserted that:

"When this Church withdrew from the Roman Catholic Church, it repudiated that authority of the Pope and such doctrines, customs, and practices as were inconsistent with the Word of God, sound learning, and a good conscience. It had no intention of departing from Catholic doctrine, practice, and discipline as set forth by the Councils of the undivided Church. Such departures as occurred were due to the exigencies of the times, and are to be corrected by official action as opportunity affords, so that this Church may be brought into the stream of historic Christianity and be universally acknowledged as a true branch of the Catholic Church."

The Filipino forms for the administration of the Sacraments of Baptism and Holy Communion are structurally like those in our Prayer Book, though usage in the *Iglesia Independiente* retains a good many enrichments of ceremony that disappeared from Anglican use after the first Prayer Book of 1549. The Articles of Religion proclaim "the Holy Eucharist, commonly called the Mass" to be "the central act of Christian worship," and Bishop de los Reyes' description of Church life among the Independientes informs us that "the Holy Communion, commonly called the Mass, is celebrated in a language understood by the people . . . daily in hundreds of churches throughout the Islands" [L.C., April 25, 1948].

The Ordinal of the *Iglesia Filipina Independiente* clearly indicates the firm adherence of the Church to the historic three-fold ministry of bishops, priests and deacons, and Article 6 of the Articles of Religion declares the intention of the Church to continue these orders of ministers. The services of ordination and consecration are very similar to those in the Ordinal of the Episcopal Church, the actual sentences of ordination in each case being precisely the same. The Filipino Ordinal has retained some ancient ceremonies for which there is no longer provision in our Prayer Book, but these, of course, are not regarded as essential to the valid conferring of Holy Orders in the Church of God<sup>2</sup>. . . .

On the administrative side, the *Iglesia Filipina Independiente* is organized and governed in a fashion resembling most Anglican and Old Catholic Churches. Its constitution provides for a representative synod of bishops, priests, and lay delegates, known as the General Assembly, and for a Supreme Council of Bishops, a body whose concern is largely with matters of faith, order, and worship. The primate is the *Obispo Maximo*, or Supreme Bishop.

A set of canons governs the ordination and duties of the clergy, the proper administration of the seven Sacraments, the custody and care of Church property, and other matters regulated by such ecclesiastical law.

#### Relations with the Episcopal Church

During the troubled years of the second world war and the Japanese occupation of the Islands, relations between the Philippine Episcopalians and the Independientes were marked by increasing friendliness and mutual respect. By 1946 Bishop Binsted and others of our missionary district were in continued conference with Bishop de los Reyes and other

*Continued on page 11*

<sup>2</sup>Provision is made for the continuance of Minor Orders, though it is made clear that their reception is not a requirement for valid ordination to the diaconate, and that admission to Minor Orders is "of the nature of a commissioning rather than the ministrations of the Sacrament of Holy Orders."



*In a pine-  
bough booth,  
shafts of glory*

# The Niobrara Convocation

**A**round the campground, the treeless hills were green, for there had been rain this spring. But the rain was weeks ago, and where the cars and pickup trucks ranged restlessly in and out of camp, the white dust turned the sunlit air to gray, stained tents and clothing, streaked the sweating faces of 1,500 Dakotah Churchmen and their visitors at the 1961 Niobrara Convocation.

Only in the pine-bough booth, which stood behind Messiah Chapel, Wounded Knee, S. D., and was the convocation's church, was there coolness and a shade shot through with beams of sunlight that turned the dusty air into shafts of glory.

All this is a nature-parable of what Niobrara Convocation is and means.

Niobrara Convocation is one of the truly glory-filled events of the Episcopal Church's year. Strictly speaking, it is only the annual meeting of one deanery of the missionary district of South Dakota. But what a meeting and what a deanery!

The Niobrara deanery is an ethnic rather than a geographical subdivision of



Bishop Gesner presents  
Niobrara cross to lay reader.

Ronald V. Perrin

by Bill Andrews

the district, encompassing all work among the Dakotah people on their reservations in South Dakota (and a small spillover into Nebraska), plus certain specialized Dakotah work in the urban areas of the state. Born out of the missionary labors of such pioneers as Bishop Hare, and born in the bloody days when the superior military organization of the United States government was driving the Sioux into narrowly restricted reservations, the deanery became the Church organization for one of the most concentratedly Episcopalian ethnic groups in the United States. Something like 40% of the Dakotah (their own name for themselves; Sioux was originally their enemies' name for them) are Churchmen, and there were

Bill Andrews (the Rev. E. W. Andrews) is rector of Trinity Church, Pierre, S. D. Before going to Pierre, he was THE LIVING CHURCH's executive editor. He is author of "Diary of a Vestryman."

8,108 baptized members of the Niobrara deanery reported in the 1961 *Episcopal Church Annual*, a figure that excludes the many members of white parishes in such cities as Rapid City, Yankton, and Pierre.

The Dakotah are not half-hearted Churchmen. They are noted in their own district and throughout the Church as a body of most devoted and worshipping people, and as a striking example of the Christian will to give sacrificially out of meager means. For example: Convocation heard Bishop Gesner of South Dakota report that the Niobrara deanery had given \$65,000 to the district's Centennial Challenge Fund drive in June, against a quota of \$18,000.

This convocation, like its 88 annual predecessors, was far more than a four-day encampment and business session, with a little worship tacked on. On the contrary, it was essentially a series of worship services, with brief time out for business and social gatherings. It opened with sunset prayers on Friday, June 23d, and that night ended with separate services, for adults and young people, of preparation for Holy Communion.

The Feast of St. John the Baptist opened with a lengthy Communion service, at which the convocation offering of the chapels was presented — more than \$7,000 in all, then a hasty breakfast out of doors, and then Morning Prayer, with the bishop's address. In all, there were three hours of worship that morning before the business session opened.

There were prayers and hymns in the business sessions, noonday prayers for all, a sunset service, a service of witness, and again preparation services. All this on Saturday. Sunday's Communion service began at 7 a.m. Again there was a brief time for breakfast, then a great procession and Morning Prayer with a sermon by the Ven. Vine Deloria. This service did not end till noon. Sunday evening brought a special youth service, addressed by the Rev. Eugene Botelho of New Mexico, in addition to the regular sunset and preparation services.

Interspersed with the regular services were several Baptisms and 40 Confirmations of persons who had been unable to be confirmed in their home chapels. As Archdeacon Deloria told me, "One of the great motivators in the living of the Christian life is to be confirmed at convocation, because you always remember that you made your vows before 1,000 people, and that you have an obligation not to let those people down."

The habit of regular worship is deeply ingrained in this people — many of those attending convocation had kept Lent in 1961 with *daily* services in their chapels.

But if the glory of a devoted Churchmanship of worship and giving shines from the Dakotah people and their convocation, there is a side to the story, the dry dust of the agonizing poverty of a people who were, less than a century ago,





Ronald V. Perrin  
Y.P.F. delegate to Niobrara Convocation  
Loyal to Church, scripture, Prayer Book.

the proud masters of the buffalo and the fiercely independent battlers for their plains hunting grounds and their beloved Black Hills.

There are, of course, some Indian ranchers and townspeople who have learned to live in a white economy successfully. But the norm of Dakota life is the bleak reservation land, selected originally as unlikely to attract white settlers. Where good land does exist, it is, in a large proportion of cases, either leased or owned outright by whites. The average reservation Dakota family receives less than \$1,000 per year from all sources, lives much of the year in idleness because work cannot be found, and lives in little shacks fiercely hot in summer and almost unheatable in the bitter winter blizzards.

Those who move to the cities often wind up in miserable Indian slums with severely limited employment opportunities.

Pleading for a raise for Dakota catechists and helpers (licensed lay Church workers) from the present salary scale of \$10 a month, Amos Lone Hill of Kyle, S. D., on the Pine Ridge reservation, told the convocation:

"Conditions are much worse than they were 10 years ago. We are starving. But we don't want our catechists and helpers to starve, for, if they did, they wouldn't have strength enough to bury us when we die. The economic level is so low that our women stick their fingers with needles all winter making quilts to raise money for their missionary offering. . . . If you do not believe me when I say Indians are poor today, you just go to one of our chapels while the Indians are in church and look at their tires. You would think they were there for an old tires exhibit." Mr. Lone Hill's remarks were in Dakota, and the English translation is a free one given by a priest.

Indians came to convocation by car, school bus, and truck. They camped in tents — most of them the white wall tents that are the common Indian tents of reservation life today. Only the bishop occupied the traditional Dakota tepee. Four booths were built — the largest for Church services and for the men's meetings, the smallest placed beside the bishop's tepee for his personal use. Others housed the women's meetings and the food serving line.

Food, which included large quantities of elk and buffalo meat, was cooked in great kettles over open wood fires, and all who attended were fed free as guests of the Pine Ridge reservation chapels. It costs a local mission from \$1,500 to \$2,000 to act as host for convocation,

even with gifts of game from the Custer State Park.

Bishop Gesner, in his opening address, called for strong action by the Church to help deal with the economic problem of the Indians, stressing not so much the privation the people suffer, great as it is, but more particularly the idleness enforced upon Indians in communities barren of work opportunities. He pointed out the relationship of various problems, especially drunkenness, to idleness.

A resolution was adopted calling for exploration of opportunities for economic development on the reservations, possibly expanding upon the type of industrial life which has begun to come to the reservations in the last year — a small fishing tackle factory on the Pine Ridge reservation, a button factory on the Standing Rock, and a blanket factory planned for the Cheyenne River reservation.

Other resolutions called for the establishment of a calendar to memorialize the great missionary figures, white and Dakota, who built the Niobrara deanery. Still another called for a better system of keeping track of Indians who leave reservations for the cities.

Convocation reveals the great social and cultural changes of the life of the Dakota people. Prominent on the grounds were the grandfathers and grandmothers, the latter still dressed in the long dresses and colorful scarves and beadwork of the past. But, at the young people's social hours, dungaree-clad teenagers as brash as those anywhere danced to rock and roll records on the phonograph.

The ranks of the clergy serving these people are slim. In the age range between Archdeacon Deloria (at 60) and the Rev. Webster Two Hawk (about 30) are only four native priests now serving in South Dakota. The catechists and helpers are a short-handed group, too, though a hopeful sign is the training of several Indian workers for Church Army commissions.

Even with the help of white priests, the deanery is under-staffed. The Santee and Sisseton reservations lack any clergy, and many other fields are inadequately manned.

Yet the Dakota are still loyal to their Church, their scripture, and their beloved Book of Common Prayer. The praise of God still rises on the reservations in services in which the English and Dakota tongues intermix, and the old Victorian tunes still sound out over the dusty convocation campground with the hard, nasal ring and the slow pace of the Dakota language.

And the Church in South Dakota gropes desperately to find ways and means of serving her children, not merely with handouts of food but with more and better education, more and better facilities for social life, and above all, some way to give to these faithful Churchmen an opportunity to work and earn their own living by their own efforts.



Ronald V. Perrin  
Charles Marshall, perpetual deacon: The ranks of the clergy are slim.



# EDITORIALS

## Good Points of Reference

A united Church, truly Catholic, truly Reformed, and truly Evangelical — the United Presbyterian Church asks the Protestant Episcopal Church in the USA to join with it in inviting the Methodist Church and the United Church of Christ “to explore the establishment” of such a Church.

It may well be that the exploration will end in failure. Both theological and non-theological problems weigh heavily against the possibility that these Churches and others, which will probably have a place in the joint exploration, can arrive at a common mind.

### Greater Hope for Useful Discussions

But because of the Christian vision and statesmanship of the man who first made the proposal — Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church — it seems to us to offer greater hope for useful discussions than any similar proposal in the past. Previous unity discussions have tended to place the Anglican witness to Catholicity in an embarrassing light as a peculiarity we ought to be willing to modify or abandon for the sake of the “larger fellowship” — although the Catholic Christians of the world, believing in the episcopate, the priesthood, the Real Presence in Holy Communion, etc., vastly outnumber the Protestants.

But this proposal, in a few short words, decisively rejects the idea that Catholicity is something to be modified or abandoned. On the contrary, it is specifically held up as a goal of the discussions.

Some 400 years ago, the Christians of Britain and northern Europe were in general agreement about one thing — that the Catholic Church of their day was profoundly in need of radical reform. In Britain, the means of reform was found within the historic structure of the Church and its threefold ministry. On the



Continent, the episcopate was generally abandoned. In other elements of Church life, as in the realm of the ministry, the English Reformation was generally more moderate than the continental and more ready to accept the traditions of the Catholic Church down through the ages.

Now, the question is: Do we need each other's wit-

ness and Christian understanding? Do we need each other? Do we want to live together in the life of the One, Holy, Catholic, and Apostolic Church, reformed of superstitions and abuses by the corrective of the Gospel? And, if so, of what does this life consist?

In an editorial last week, we referred to some of the things that dampen the enthusiasm of Catholic-minded Episcopalians for unity discussions. Some of those who speak for us and some of those who speak about us seem to get carried away into positions that sound more like pan-Protestantism than the Catholic and Evangelical and Reformed Church to which the proposal points.

### Time to Stop Being Nervous

However, we believe that the time has arrived for Episcopalians to stop being nervous about unity discussions. Why shouldn't we assume that those who are negotiating with us are interested in what we have to offer? Patient explanation of our position and good-tempered correction of misconceptions should at least clear the air so that members of other Churches can see what we mean by “Catholic, Reformed, and Evangelical,” and can tell us what they mean by these things. If the result is merely to face the fact that we have differences, it still seems to us to be worth the effort.

Accordingly, we hope that General Convention will adopt the resolution requested by the United Presbyterian Church, and that those who are appointed to represent the Episcopal Church will represent all the riches of Catholicity as we know it. If we have learned from the experience of the 1940s that it pays to keep things clear, we may hope for a happier and more constructive result. Certainly, the three points of reference contained within the resolution give good augury of keeping the explorers on the right track.

## To Do the Job

Our General Convention Fund is about half way to its goal: \$6,658.60 has been raised in cash and pledges to make possible the full and authoritative coverage of the sessions at Detroit and the many related activities of the Church's great triennial assembly.

However, approximately \$6,000 more is needed. Expenses of printing and paper, of full-time reporters in the House of Bishops, the House of Deputies, and the Triennial Meeting of the Women of the Church, of telephone and telegraph, etc., must be met if THE LIVING CHURCH is to do the job that is expected of it. This Convention promises to be one of the most exciting and significant in years as the Church faces the questions of unity negotiations, of Prayer Book revision, of overseas missions, and many other vital issues.

A few years ago, THE LIVING CHURCH needed a fund of \$10,000 or more every year simply to balance its regular budget. Now, such contributions are required only for special projects and needs such as General Convention coverage. We are confident that new friends and old will come to our aid in making the 1961 General Convention issues the best we have ever produced.



## UNITY REPORT

Continued from page 7

leaders of the *Iglesia Filipina*. These negotiations, owing much on our side to the labors of Bishop Binsted, who had caught a clear vision of the spiritual potential of the Filipino national Church and saw that the Christian mission in Asia might be immensely strengthened by a closer relation between Anglicans and Independientes, culminated in the consecrations of 1948. While restraint was observed on each side, the hope was then voiced in a joint statement by Bishop Binsted and Bishop de los Reyes that "in the future, by action of the two Churches, a concordat may be concluded between them authorizing intercommunion."

The two Churches in the Philippine Islands have grown steadily toward this end since 1948. The chief point of official contact between them has been our theological school in the Philippines, St. Andrew's Seminary, where a large number of men have been trained for the ministry of the *Iglesia Independiente* side by side with our own Filipino candidates



St. Andrew's Seminary: Point of contact.

for ordination in the Philippine Episcopal Church.<sup>3</sup> Bishop Ogilby, Bishop Cabanban, Dean Mandell of the seminary, and others in the missionary district and on the faculty of the seminary, have continued the work of Bishop Binsted in seeking the fullest measure of fellowship possible with the clergy and people of the Filipino Church.

In May, 1960, the *Iglesia Filipina Independiente* took the initiative to bring to realization the hopes for a concordat authorizing full communion between the two Churches [by] . . . resolutions passed by both the General Assembly and the Supreme Council of Bishops [and] transmitted to the Presiding Bishop. . . .

Continued next week

<sup>3</sup>The number of students from the *Iglesia Filipina* has increased each year from 1948 to the present, and in the academic year 1960-1961 more than half the 88 students were Independientes.

## NEWS

Continued from page 7

aries, members of the "Bush Brotherhood," have refused to abandon their work among scattered back country settlements in spite of a lack of funds.

The bishop expressed the hope that Australian Anglicans would support the work without appealing to England and elsewhere for funds. [RNS]

### IRELAND

## Worthy Collect Wanted

by the Rev. C. M. GRAY-STACK

The matter of use of Church of Ireland churches by Protestant congregations was considered by the recent Synod of that Church. The Synod did not take any action on this matter, but did pass, on first reading, a bill which would allow a denominational member to preach at a Prayer Book service other than Holy Communion. The present canons, which were drafted to allow special services of thanksgiving in connection with World War II, permit bishops to authorize Protestant ministers to "deliver an address" at a special service which shall not be "in substitution for" any of the prescribed services of the Church. In practice, these "special services" are remarkably like Evensong.

Under the present arrangements we are unable to allow the use of a church for the South Indian liturgy. The recent move of West Germans into the Irish Republic has caused us to face another problem, in that we cannot allow Lutherans the use of our churches.

The Synod appointed a committee to find a fitting collect for St. Columba's day. Two suggestions were considered, but it was decided that neither was worthy of our great missionary. (One of the collects rejected was the collect which is common to this feast and some other Celtic saints in the Scottish Prayer Book. The collect suggested by the American Liturgical Commission is based on the 11th-century collect for St. Patrick's day found in the Irish Prayer Book, which is also suggested for St. Patrick's day in the American proposals.)

The appointment of a full-time supervisor of Christian stewardship was approved by the Synod.

There was a proposal that additional representation should be given on the Representative Church Body (which deals with the Church's finances) to the more populous dioceses. This was defeated. We are determined that we shall continue to be the Church of Ireland, even if the bulk of Churchpeople lives in northern Ireland. Many northerners spoke against any idea of giving their part of the Church additional representation on the RCB.

## SECOND BIENNIAL

### COMPETITION

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of 1962

The award of \$1,000 will be made jointly by Morehouse-Barlow Co. and the Episcopal Book Club, and shall be announced no later than December 1, 1962.

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## LETTERS

*Continued from page 3*

for them, anyway! And in the case of the precious Episcopalian who notifies his rector that he is leaving, the rector could send a nice brotherly note to the next rector. And so on.

This scheme has ramifications. Fr. Hoffman has bounced the ball and I've carried it. Now someone else catch it and run!

(Rev.) **GEORGE E. GOODERHAM**  
Grace Church

Fairfield, Calif.

## Union and Disunion

In the Church mergers now proposed in North India, Ceylon, and (by Drs. Blake and Pike) in the United States, should any of them be consummated, the members of each merged body will be disunited between diametrically opposed views on the following doctrinal questions, among others:

(1) Can infants be validly baptized? (2) Can women be validly ordained? (3) Can grape juice be validly consecrated?

Men differ as to the true answer to each of these questions. Their disagreement is not the unity "in the truth" for which our Lord prayed, but it exists. God the Father and God the Son, on the other hand, do not differ as to the true answer to any of these questions. Their real, mental unity "in the truth" excludes such differences. Our Lord prayed [see John 14] that we, His followers, be granted that same unity. He did not pray that, pending the grant of such unity, we should merge organizations and proclaim that we have already received this gift, when we have not.

**CYRIL C. MEANS, JR.**

New York, N. Y.

## Church Music

The excellent report of the Joint Commission on Church Music [L.C., June 11th and June 18th] points out the great value of congregational participation in the services of



the Church and reviews the ways in which corporate participation is encouraged. In this regard, it is stated that the Hymnal revision of 1937-40 has brought into use "a book with music within the range of most singers."

(Lt.) **ROBERT L. HESS**

San Francisco, Calif.

## The Church's Name

Dropping the word "Protestant" is not enough. "Episcopal" should go with it. The Methodist Church is "episcopal" but it isn't Catholic.

I suggest as a proper name "the American National Catholic Church." There is, I believe, a thriving Polish National Catholic Church and that at once marks it as Catholic but non-Roman.

Let us not try to be both Protestant and Catholic. Catholic truth is *sufficient* — for is there anything in Protestant truth that is not *Catholic* truth?

**CLARENCE M. LINDSAY**

San Diego, Calif.

## BOOKS

## Infant Baptism

**INFANT BAPTISM IN THE FIRST  
FOUR CENTURIES.** By **Joachim  
Jeremias.** Translated by **David Cairns.**  
Westminster Press. Pp. 111. \$3.50.

The propriety of infant Baptism is largely taken for granted by Anglicans. Intense debate on this has raged among continental scholars, however, since Karl Barth reopened the issue almost 20 years ago. Translation of a small book by Joachim Jeremias, *Infant Baptism in the First Four Centuries*, now makes available for English readers an important study of the historical data.

The evidence, amassed from the New Testament, the Fathers, and ancient inscriptions, convincingly demonstrates that infant baptism was the rule among Christians until the fourth century. It has been customary to point to Biblical references to the Baptism of someone "and his whole house"; now this traditional procedure has a solid scholarly base. Jeremias also stresses the clear kinship between Jewish proselyte baptism and Christian Baptism in terminology, antecedent instruction, ritual actions, and to some extent in doctrine.

The point of this is that the infant children of Gentiles were baptized upon the conversion of their parents. No longer can one seriously question the fact of the Baptism of the infants of converts to Christianity. Evidence as to the Baptism of children of Christian parents is not so obvious, but it is more than adequate. Emergency Baptism of infants was always the rule, and delaying the Sacrament until later age was an innovation in the fourth century, not a return to older practice.

The theology of the issue is not debated in this book, but the historical facts give direction for this. Study of the "household" formula and the analogy of proselyte admission to Israel both expose the overwhelming importance of the Biblical view of the solidarity of the family, of the Church, and indeed of humanity, in the story of salvation. The recovery of this Biblical truth is central to a better understanding not only of infant baptism but of many other parts of Christian teaching as well. **DONALD J. PARSONS**

## Books Received

**PROPHETS, IDOLS AND DIGGERS.** Scientific Proof of Bible History. By **John Elder.** Bobbs-Merrill. Pp. 240. \$5.

**AN AMERICAN DIALOGUE.** A Protestant Looks at Catholicism and a Catholic Looks at Protestantism. By **Robert McAfee Brown** and **Gustave Weigel, S.J.** Doubleday. Pp. 240. Paper, 95¢. (Published in 1960 in hard covers; now available in paperback, "Anchor Books.")



# PEOPLE and places

## Appointments Accepted

The Rev. Jesse F. Anderson, Jr., who was recently ordained deacon, is now curate at the Church of the Advocate, Philadelphia.

(His father is the rector of St. Thomas' Church, West Philadelphia, the oldest Negro parish in the country and one of the largest parishes in the diocese of Pennsylvania.)

The Rev. Davis L. Barker, formerly rector of Christ Church, River Forest, Ill., is now vicar of St. Bride's Mission, Oregon, Ill. Address: 409 S. Fifth St.

The Rev. Lee W. Burnett, formerly rector of St. Mark's Church, Johnstown, Pa., will on August 15 become rector of Christ Church, Williamsport, Pa.

The Rev. Robert L. Cornelison, formerly canon pastor at St. Paul's Cathedral, Los Angeles, is now rector of St. Mark's Parish, 1014 E. Altadena Dr., Altadena, Calif.

The Rev. Francis L. Drake, formerly rector of St. Thomas' Church, Oakmont, Pa., will on August 1 become rector of St. Paul's on the Green, Norwalk, Conn. Address: 1 St. Paul's Pl.

The Rev. Charles H. Hay, formerly curate at St. Paul's Church, Winter Haven, Fla., will on August 1 become vicar of St. Edward's Church, Mount Dora, Fla. Address: Box 493.

The Rev. George F. Hayashi, formerly vicar of St. James' Church, Kamuela, Hawaii, will on August 1 become vicar of the Good Samaritan Mission, Honolulu. Address: 1801 Tenth Ave., Honolulu, Hawaii.

The Rev. Robert T. Hodgen, formerly vicar of St. John's Church, Millville, Mass., and St. An-

drew's Chapel, Woonsocket, R. I., is now vicar of a new mission of the diocese of Olympia, at Federal Way, Wash. Address: Box 1081, Federal Way.

The Rev. Robert T. Jenks, formerly executive director of Episcopal Community Services, Indianapolis, Ind., will on August 15 become vicar of St. Peter's Church, 346 W. Twentieth St., New York City.

In Indianapolis, Fr. Jenks coordinated the program of three inner city churches and supervised their social case work and youth counselling. From 1953 to 1958 he was with two churches in Chicago, one of them in the stockyards area. He developed a program to deal with narcotic addiction and was active in community planning and housing.

The Rev. George F. LeMoine, formerly rector of Trinity Church, Martinsburg, W. Va., is now executive director of Christian social relations of the diocese of Minnesota. Address: 5042 Gladstone Ave., Minneapolis.

The Rev. Frederic H. Meisel, formerly on the staff of the Church of St. Mary the Virgin, New York City, is now rector of the Church of the Ascension and St. Agnes, Twelfth St. and Massachusetts Ave. N. W., Washington, D. C.

The Rev. Donald C. Muth, formerly in charge of St. Paul's Mission, Abbeville, La., will on August 1 become curate at Grace Church, New Orleans, La. Address: 6007 Louis XIV St., New Orleans 24.

The Rev. Allen A. Nield, formerly curate at St. Thomas Church, Battle Creek, Mich., is now assistant at St. John's Church, Midland, Mich. Address: 2100 Belaire.

The Rev. George Nostrand, formerly rector of Calvary Church, Utica, N. Y., will on September 1 become rector of St. Mary's Church, Manchester, Conn.

The Rev. Charles H. Olsen, formerly vicar of St. Paul's Church, Truth or Consequences, N. M., is now vicar of All Saints' Church, Grants, N. M. Address: 1013 Birch St.

The Rev. Hubert C. Palmer, of the Church of the Holy Spirit, Houston, Texas, is now also serving as priest in charge of a new mission that will serve the Walnut Bend and Briargrove areas.

This new Church of the Ascension was formed in response to 17 signatures on a petition. Eventually, a permanent church building will be built on 10 acres of land owned by the diocese of Texas. For the present, services are being held in a cemetery chapel.

The Rev. Nathaniel E. Parker, Jr., formerly chaplain to the University of Georgia, serving through Emmanuel Church, Athens, is now vicar of St. Jude's Church, Smyrna, Ga. Address: Box 431.

The Rev. Charles A. Parmiter, Jr., formerly rector of All Saints' Church, Riverside, Calif., is now headmaster of San Miguel School, San Diego, Calif. Address: 6501 Linda Vista Rd.

The Rev. Robert Pegram, formerly vicar of St. Peter's Church, Manhattan, New York City, will become rector of St. James' Parish, Mount Airy, Md.

The Rev. Hewes W. Phillips, formerly rector of the Church of the Good Shepherd, Parkersburg, W. Va., and dean of the Ohio Valley Convocation of the diocese of West Virginia, is now vicar of St. Andrew's Church, Chelan, Wash., and St. James', Brewster. Address: Box 837, Chelan.

The Rev. Charles Sheerin, formerly assistant at Bruton Parish, Williamsburg, Va., and Episcopal chaplain at William and Mary College, Williamsburg, will be chaplain and teacher of English at Groton School, Groton, Mass.

The student paper, *Flat Hat*, said: "After this year the madras sport coat and clerical collar of 'Charlie' Sheerin, Episcopal college chaplain, will be seen no longer in front of the post office, wandering through the library, attending night school, or drinking coffee at Greek's. . . .

"His aim has been to break the sense of separation between being a Christian and being a student. And in fact he has made great strides toward repudiating the image of the Church as an isolated institution. Sheerin has been the Church in action in the opinion of many students. On the campus he has been seen and he has been heard, as members of the political science club and past editors of the *Flat Hat* vividly remember."

The Rev. Wallace C. Shields, formerly assistant

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at The Falls Church, Falls Church, Va., is now rector of St. Mary's Church, Colonial Beach, Va. Address: Route 1, Colonial Beach.

The Rev. Wilbur M. Sims, formerly rector of St. Christopher's Church, Springfield, Va., will on August 1 become rector of the Church of the Messiah, Highland Springs, Va. Address: 107 N. Longstreet Ave.

The Rev. David L. Stone, formerly curate at All Saints' Church, Portland, Ore., is now vicar of St. Luke's Church, Weiser, Idaho. Address: 440 E. Fourth.

The Rev. Robert W. Stringer, who formerly served St. Thomas' Church, Franklin, Ind., is now assistant rector at St. Paul's Church, Kansas City, Mo. Address: 436 W. Sixty-Third St., Kansas City 13, Mo.

The Rev. Roger A. Walke, Jr., formerly headmaster of the Virginia Episcopal School, Lynchburg, Va., will on August 1 become rector of Christ Church, Blacksburg, Va. Address: Box 164.

The Rev. Francis G. Washburn, formerly rector of St. Paul's Church, Overland, Mo., will on September 10 become rector of the Church of the Ascension, St. Louis, Mo.

The Rev. John M. Wilcox, formerly vicar of St. Mary's Mission, Manteca, Calif., has for several months been associate rector of St. Paul's Church, Visalia, Calif., and Episcopal chaplain at the College of the Sequoias. Address: 1110 W. Center St.

## Ordinations

### Priests

Dallas—On June 24, the Rev. William M. Anderson, III, curate, Church of St. Michael and All Angels, Dallas, Texas, in charge of St. Barnabas' Church, Garland.

Erie—On June 24, the Rev. Ralph E. Mead, in charge, Church of our Father, Foxburg, Pa.

Long Island—On June 24, the Rev. Winston F. Jensen, a former minister of the Augustana Lutheran Church, now executive secretary of the diocesan survey and assistant at St. George's Church, Astoria, N. Y.; the Rev. Ernest F. Kamp, who is entering the ministry after a career in the building field and is now in charge of St. Andrew's Church, South Ozone Park, N. Y.; and the Rev. Richard T. Tobey, a former Methodist minister, now assistant at the Church of the Ascension, Rockville Centre, N. Y.

Philippines—On June 17, the Rev. Marcus M. Wangdali, assistant, All Saints' Mission, Bontoc, Mountain Province.

Western Massachusetts—On June 28, the Rev. Stuart S. Tuller, Jr., curate, St. Matthew's Church, Bedford, N. Y.

### Deacons

Arkansas—On June 23, David E. Johnson, to serve the Church of the Good Shepherd, Little Rock.

Atlanta—On June 11, Charles E. Reeves, Jr., staff, Cathedral of St. Philip, Atlanta; and Norman C. Siefferman, vicar, St. Mary's, East Point, Ga., and St. Augustine's, Forest Park.

Bethlehem—On June 13, John H. Diehl, in charge, All Saints', Lehigh, Pa.; and Robert F. Underwood, to serve St. David's and St. John's Churches, Scranton, Pa. On June 21, Eugene S. Patton, in charge of St. John's, Ashland, Pa., and the Church of the Faith, Mahanoy City; and George R. Richards, Jr., in charge, St. James', Drifton-Freeland, Pa., and St. Paul's, White Haven.

Chicago—On June 24, James D. Anderson, to work in the diocese of Milwaukee; Thomas J. Brady, Jr., to be curate, Church of Atonement, Chicago; Robert E. Fosse, curate, St. Matthew's, Evanston; Edwin E. Hitchcock, curate, Christ Church, Waukegan, Ill.; Richard A. Kraft, to work in the diocese of Natal, Province of South Africa;

Lewis R. Luchs, curate, Emmanuel Church, Rockford, Ill.; William D. McLean, III, curate, Church of the Mediator, Chicago; Bruce F. Pettett, curate, St. David's, Glenview, Ill.; Warren E. Richardson, vicar, St. Boniface's, Tinley Park, Ill.; Harry Elsworth Smith, vicar, Christ Church, Harvard, Ill.; Erwin M. Soukup, vicar, St. Helena's, Pleasantdale, Ill.; George C. Stacey, curate, Church of Our Saviour, Elmhurst; Harry V. Wappler, curate, St. Augustine's, Wilmette, Ill.; and Herbert A. Willborn, to be at St. Gregory's Priory, Three Rivers, Mich.

Dallas—On June 20, Bishop Mason ordained to the diaconate what is believed to be the largest class of candidates in the history of the diocese. The 12 new deacons will serve as missionary curates for the larger parishes of the diocese under a new intern program initiated this year.

New deacons are: The Rev. Paul W. Bigger, staff, All Saints', Fort Worth, Texas, serving a new mission in Fort Worth; the Rev. Thomas L. Cartwright, staff, St. Matthew's Cathedral, Dallas, working at St. Martin's Mission, Lancaster; the Rev. Fred R. Davis, staff, St. James', Texarkana, working at All Saints', Atlanta, Texas, and St. Charles', Daingerfield; the Rev. Jared F. Foster, staff, St. Christopher's, Fort Worth, working at the Church of the Holy Cross, Burleson; the Rev. James M. Frensley, staff, St. Luke's, Dallas, working at St. Matthias', Dallas, and the Annunciation, Lake Dallas; the Rev. James W. Garrard, to be on the archdeacon's staff, working at St. Luke's Mission, Stephenville, and Trinity Mission, Dublin; the Rev. Phillip E. Gill, staff, St. John's, Fort Worth, working at St. Mark's, Arlington, Texas; the Rev. Robert E. McCrary, staff, All Saints', Wichita Falls, working at St. Paul's Mission, Olney, and developing work in Electra and Burkburnett; the Rev. Arthur L. Sargent, staff, St. Michael and All Angels, Dallas, working at St. Barnabas' Mission, Garland; the Rev. Steinman E. Stephens, staff, Christ Church, Dallas, working at

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THE COLLEGE OF Saint John the Evangelist, Auckland. A Theological College of the Church of the Province of New Zealand. Owing to the impending retirement of the present warden, applications are invited for the position of warden of this college. The college is situated in the city of Auckland and provides for a roll of fifty students. Applications close with the undersigned (from whom conditions of appointment may be obtained) on 31st August, 1961. W. T. Cheeseman, Secretary, Saint John's College Board of Governors, C.P.O. Box 652, Auckland, New Zealand.

VACANCIES exist for teachers of maths, science and social science at St. Mary's School for Indian Girls, Springfield, South Dakota. Write or call Headmaster, Springfield 156.

WANTED: Assistant clergyman for large western Pennsylvania parish. Moderate Churchmanship. Interested educational and youth activities, and parochial ministry. Two other ministers on staff. To begin work August 1961. Reply Box P-619.\*

## POSITIONS WANTED

AUGUST SUPPLY. Rectory, 2 persons; honorarium. Eastern or Atlantic States. Reply Box M-624.

PRIEST seeks parish facing growth. Comprehensive Churchman, relevant preacher, 46, married. Reply Box S-617.\*

SECRETARY experienced in Church office procedure desires position northern New Jersey or adjacent states. Reply Box W-621.\*

TEAM: Two Priests, 30's, executive background, seek experimental ministry: College, Industrial, Inner-city. Reply Box E-622.\*

VICAR, age 43, family, desires parish in growing community. Reply Box W-623.\*

## RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

\* In care of The Living Church, Milwaukee 2, Wis.

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The Living Church



the Church of the Holy Spirit, Dallas; the Rev. Louis Weil, missionary in Puerto Rico; and the Rev. Laurens R. Williams, staff, St. Dunstan's, Mineola, working at St. Philip's, Sulphur Springs, and a new mission in Winnsboro.

**East Carolina**—On June 21, Joshua MacKenzie, to be in charge of St. Christopher's Church, Havelock, N. C., and William S. Noe, in charge, St. Peter's by the Sea, Swansboro, N. C.

**Indianapolis**—On June 24, Jeremiah T. Williams, curate, St. Paul's, Indianapolis, and James K. Taylor, vicar, St. Matthias', Rushville, Ind.

**Kansas**—On June 11, Robert A. Terrill, to be vicar at St. Luke's, Wamego.

**Kentucky**—On June 10, Robert F. Cherry, to be in charge of St. John's Church, Murray, and St. Martin's in the Field, Mayfield.

**Long Island**—On June 24, John D. Noble and Clifford R. Horvath.

**Minnesota**—On June 24, Karl E. Bell, F. Sanford Cutler, William A. Jarvi, and Harry A. Kirkham.

**Northern California**—On June 14, William Thomas Power, II, to be in charge of Holy Trinity Church, Ukiah, Calif. On June 15, George Harrison Carpenter, to be in charge of St. Michael's Mission, Stingy Lane and Rupert Rd., Anderson, Calif.

**Pennsylvania**—On June 17, Carl N. Kunz, Jr., assistant, Old St. David's Church, Radnor Township, near Wayne, Pa.; and Joseph E. Trimble, Jr., assistant, St. Paul's Church, Chestnut Hill, Pa.

**Philippines**—On June 17, Augusto Cuning, assistant, Mission of St. Mary the Virgin, Sagada, Mountain Province, and Sancho A. Gaerlan, assistant, All Saints' Mission, Bontoc, Mountain Province.

**Pittsburgh**—On June 10, Peter Moore, to be in charge of a mission at East McKeesport, Pa., and John Thomas, missions at Somerset and Monessen; on June 17, Jack Smart; on June 24, Thomas Hansen.

**South Dakota**—On June 7, in Seattle, Wash., by Bishop Gesner of South Dakota: Frederick E. Jessett, who has been assigned to Trinity Church at Mission, S. D., on the Rosebud Indian Reservation.

**West Missouri**—On June 7, Warren DeFay Jackson, who recently retired from the U.S. Air Force with the rank of Major. He will be in charge of Christ Church, Boonville, and St. Mary's, Fayette.

**West Virginia**—On June 11, William V. Brook, Jr., Robert D. Cook, David E. Heil, William E. Swing, and Harold J. Wilson.

**Western Michigan**—On June 20, Frederick P. LaCrone, to be curate at Trinity Church, Niles; Donald J. Tepe, curate, Grace Church, Grand Rapids; and Theodore D. Wallsteadt, staff, St. Stephen's Church, Coconut Grove, Fla.

## Women

Miss Juanita Everson, a 1960 graduate of St. Margaret's House, Berkeley, Calif., is now director of Christian education at Grace Church, Detroit. Last summer, Miss Everson worked with the California Migrant Ministry in San Jose.

Miss Constance O. Furrer, formerly parish assistant at the Church of the Incarnation, Atlanta, Ga., will on September 1 become director of Christian education at St. John's Church, Florence, S. C. Address: 252 S. Dargan St.

## Marriages

The Rev. Maurice Henry Freemyer, assistant at St. James' Church, Wichita, Kan., and Miss Mary V. Gobel, of Wichita, were married at Grace Cathedral, Topeka, on June 17.

## Births

The Rev. Andrew W. Berry and Mrs. Berry, of Trinity Church, Arkansas City, Kan., announce the birth of their second child, David Andrew, on June 14. David has a sister, Elizabeth Ann.

The Rev. Edward F. Caldwell and Mrs. Caldwell, of St. James' Church, Sedro-Woolley, Wash., announce the birth of their fourth child and second daughter, Meredee Alice, on May 6.

The Rev. Stanley B. Smith and Mrs. Smith, of St. Margaret's Church, Hazel Park, Mich., announce the birth of a son, Stanley Blanchard, Jr., on June 3.

## Diocesan Positions

The executive council of the diocese of Easton recently elected the following officers: Vice-president, the Rev. D. F. Gearhart; treasurer, Mr. E. V. Evans; secretary, the Rev. Canon R. B. Gribbon. Department chairmen will be: missions, Bishop Miller; Christian education, Rev. B. deFrees Brien; Christian social relations, Mrs. P. C. Webb; college work, Rev. C. E. Canady, Jr.; stewardship, Rev. J. H. Cupit; finance, Mr. W. R. Jones; publicity, Canon Gribbon.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

John Temple Graves, II, member of the Church of the Advent, Birmingham, Ala., and a syndicated newspaper columnist, died on May 19th, apparently of a heart attack, while addressing the Mobile, Ala., Bar Association.

Dr. Graves was born 69 years ago in Rome,

Ga. He studied at Horace Mann School in New York City, Princeton University, and George Washington University Law School. He was a strong supporter of the University of the South, and received a doctor of civil laws degree from that university in 1935. He held LL.D. degrees from Stetson University and the College of the Ozarks. He was a member of the editorial staff of the Birmingham, Ala., Post.

He is survived by his wife, Rose Smith Graves, and by two daughters, all members of the Church of the Advent.

Nina M. Howlett Haydn, widow of the Rev. Theodore Haydn, former rector of Trinity Church, Watervliet, N. Y., died on May 17th at her home in Troy, N. Y.

Fr. Haydn, who was ordained to the priesthood in 1901, died in November, 1956. Mrs. Haydn is survived by a daughter, Mrs. James D. McNary; a son, Robert F. Haydn; a sister, Mrs. C. D. Lester; a brother, Francis D. Howlett; two grandchildren; and two great grandchildren.

Emma Winston Eareckson Murray, mother of Bishop Murray, Coadjutor of Alabama, died on June 7th.

Mrs. Murray was a native of Maryland, and received nurses' training in Baltimore, Md. She worked, at one time or another, with the Jefferson County (Ala.) health department, in a Birmingham, Ala., hospital, and with the health and pediatrics section of U.S. Steel Corporation's Tennessee Coal and Iron Division. For many years she was active in Church and social affairs in Bessemer, Ala.

Besides Bishop Murray, Mrs. Murray is survived by her husband, George A. Murray; another son, Gerald E. Murray; a brother, Col. William O. Eareckson; and several grandchildren.

## ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

### July

16. Meath, Ireland
17. Melanesia, Pacific
18. Melbourne, Australia
19. Mexico
20. Michigan, U.S.A.
21. Mid-Japan
22. Milwaukee, U.S.A.

# ATTEND SUMMER CHURCH SERVICES

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### LITTLE ROCK, ARK.

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Very Rev. Charles Higgins, dean  
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Sun 7:30, 9:25, 11

17th & Spring

### SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.  
Rev. Robert C. Rusack, r; Rev. George F. Hartung;  
Rev. Jack L. Cowan  
Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.





# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C.

**ALL SAINTS'** Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,  
Rev. W. A. Opel, associates  
Sun HC 7:30, Family Service 9:30, MP 11, 15 HC 11;  
Daily MP 10; HC Wed & HD 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun: 7, 8, 10; Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &  
HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 10

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri  
10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**ALL SAINTS CHAPEL** 211 W. Madison  
Episcopal Church Loop Center  
Tues, Wed & HD: MP & HC 7:45; HC 12:10  
Mon thru Fri

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## BALTIMORE, MD.

**MOUNT CALVARY N. Eutaw and Madison Streets**  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun Masses: 7, 8, 9 (Sung); Daily: 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,  
Sun 8:30

## WILLIAMSTOWN, MASS.

**ST. JOHN'S** 23 Park Street  
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);  
HC Tues 7:20, Wed & HD 10

## DETROIT, MICH.

**ST. MATTHIAS** Grand River & W. Grand Blvd.  
Visit us during the General Convention  
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

**MESSIAH** 231 E. Grand Blvd.  
(10 Min. E. of Civic Center out Jefferson Ave.,  
1 bl. N. of Belle Isle Bridge)  
Rev. John Dahl, r  
Sun: 8 (low), 10 (high)

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## ROCHESTER, N. H.

**REDEEMER** 57 Wakefield St.  
The Most Modern Church in New Hampshire  
Sun: 8, 10 HC; C by appt

## NEWARK, N. J.

**GRACE** Broad & Walnut Sts.  
Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-  
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed  
9:30; Thurs 7; HD as anno; MP 9:30 if no HC;  
C by appt; Healing 1st Mon 7:30

## NEW YORK, N. Y.

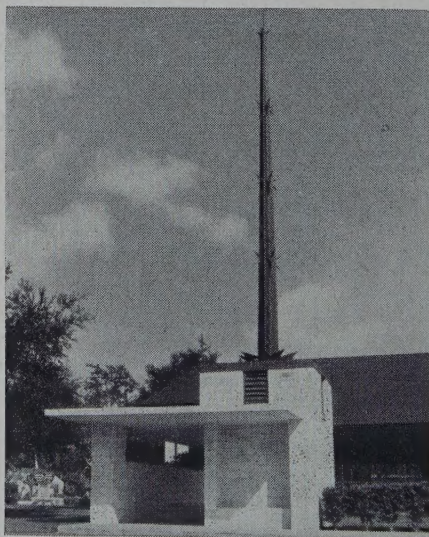
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,  
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;  
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-  
8:30



ST. STEPHEN'S CHURCH  
MIAMI, FLORIDA

## NEW YORK, N. Y. (Cont'd)

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30  
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,  
7:30 Low Mass, 5 EP

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## TROY, N. Y.

**ASCENSION** 548 Congress St., Rts. 2, 66, 40  
Rev. Knight Dunkerley  
Sun: HC 7:30, 9:30

## WATKINS GLENN, N. Y.

**ST. JAMES'** (in the Heart of the Finger Lakes)  
Rev. Alton H. Stivers, r  
Sun HC 8, 10:30; Weekdays as anno

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;  
Wed 12:10; Sat 9:30; C Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7  
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 10:30, Mat & H Eu

## VANCOUVER, B. C. CANADA

**ST. JAMES'** Gore & Cordova  
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;  
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

## NAPLES, ITALY & ISLE OF CAPRI

**CHRIST CHURCH** Via San Pasquale A Chiaia  
Rev. Harold W. Johnson, chap., Anglo-Episcopal  
Sun HC 8:30, Mat 11; Wed HC 8:30  
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4  
Sun, Mat 11:30

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